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## Sociological Theories of Modernity: Evaluating Their Relevance in the Age of Globalization

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### Abstract:

*In light of current globalization, this paper critically assesses the applicability of traditional sociological ideas of modernity. In order to analyze viewpoints on rationalization, social integration, class conflict, and urbanization, the study looks at foundational theories put out by Max Weber, Émile Durkheim, Karl Marx, and Georg Simmel. Furthermore, the study delves into recent extensions and modifications, such as Ulrich Beck's notion of the risk society, Manuel Castells's network society, and Zygmunt Bauman's liquid modernity. The study illustrates how contemporary theoretical frameworks and classical insights combine to handle the intricacies of globalization, including changes in the economy, cultural shifts, and technological breakthroughs. The results emphasize how important it is to develop theoretical frameworks in order to better comprehend and address global issues. They also offer potential avenues for future research that combine traditional and modern viewpoints to give a complete picture of modernity in the global age.*

**Keywords:** Risk society, Network society, Modernity, Globalization, Max Weber, Karl Marx, Ulrich Beck, Manuel Castells, Zygmunt Bauman.

### 1. Overview

#### 1. 1. What is Modernity ?

In sociological theory, modernity is a key idea that is frequently connected to the change from traditional, rural cultures to industrialized, urbanized, and bureaucratic ones. It is symbolic of the

significant shifts in social, political, economic, and cultural aspects that followed the Industrial Revolution and the Age of Enlightenment. According to Giddens (1990), modernity is defined by individualism, rationality, secularization, and technological developments. Giddens (1990) asserts that in contrast to the previous kinship-based and agrarian cultures, modernity also reflects new kinds of social organization, such as nation-states, capitalism, and structured legal systems.

In Western Europe during the 18th and 19th centuries, industry, urbanization, and capitalism all rose to prominence as part of the historical transition from traditional to modern societies. The emphasis shifted from common, communal life to individualism and secularism, significantly changing the social structure. From the family and the job market to government and religious organizations, the changes had an impact on every facet of life (Habermas, 1987). Science, reason, and progress were the main ideas of modernity, which signified a departure from conventional, religiously centered ways of life and thinking.

### **1.2. Thoughts on Modernity and Their Forerunners**

The groundwork for comprehending modernity was established by a number of classical sociologists. Three major aspects of contemporary society that Max Weber highlighted were bureaucracy, disillusionment, and rationalization. According to Weber (2005), his research on the "Protestant ethic" and its connection to the rise of capitalism emphasizes the role that religious beliefs and cultural values played in shaping the contemporary world's economic and social structure. Émile Durkheim placed a strong emphasis on the function of social cohesiveness in contemporary cultures, highlighting in particular how the division of labor produced organic solidarity in place of the mechanical solidarity of homogenous, pre-modern groups (Durkheim, 1984). Karl Marx analyzed modernity mainly from the perspective of capitalism, emphasizing the contradictions that modern capitalist systems entail, such as class conflict, alienation, and exploitation (Marx & Engels, 1998). These fundamental theories analyze modernity's influence on people and society and offer critical viewpoints on it. Every theorist's contribution highlights a distinct facet of contemporary life, whether it is the growth of rationalism, social cohesiveness, or the economic forces influencing society transformation.

### **1.3. Growing Globalization**

One of the distinguishing characteristics of the modern world is globalization, which is commonly defined as the global interconnection of political, economic, and cultural forces. In addition to the movement of people, capital, and things across national boundaries, globalization also includes the sharing of concepts, knowledge, and cultural norms. While modernity concentrated on how societies changed, globalization broadens this focus to include how societies interact globally (Held & McGrew, 2007). In addition to reflecting the effect of modernity, the globalization of capitalism,

technology, and mass media also poses new concerns regarding power relations, inequality, and cultural homogenization.

Often called "cultural imperialism," the cultural aspect of globalization shows how dominant cultures—typically Western ones—spread around the world and influenced local customs and values. This begs the question of whether modernity's promises of rationalism and development hold true in an increasingly globalized world where traditional cultures are frequently sidelined and inequality endures.

Modernity still has value given how interrelated everything is in today's world, but it needs to be reviewed and modified to take into account the changing circumstances. In order to comprehend the changes that are occurring now, it is crucial to reevaluate these theories in light of the conflict between modernity's emphasis on nation-states and globalization's disdain for boundaries (Beck, 2000).

#### **1.4. Goals and Research Questions**

The aim of this study is to tackle multiple important queries:

- A. In light of globalization, how applicable are traditional modernity theories?
- B. Can we make sense of the current global transformations using the theoretical frameworks created by Durkheim, Marx, and Weber?
- C. What adjustments, if any, are required to adapt these theories to the modern, worldwide environment?

The purpose of this study is to investigate how current sociological theories can be adapted or updated to comprehend the intricacies of globalization. This paper will add to the current discussion about modernity and its significance in comprehending the worldwide changes reshaping our world by looking at both the continued applicability of classical concepts and the requirement for new frameworks.

## **2. Classical Theories of Modernity**

### **2.1. Rationalization and Bureaucracy by Max Weber**

Rationalization, the replacement of goal-oriented, efficient processes with traditional, value-oriented acts, is one of the distinguishing characteristics of modernity, according to Max Weber (Weber, 1978). All facets of contemporary society, including politics, economics, and law, are rationalized, in Weber's opinion. Because of its hierarchical structure, formal norms, and labor specialization, bureaucracy is found to be the organizational type most adapted to rationalization (Weber, 2009). Effective as bureaucracy may be, it may also result in what Weber dubbed the "iron cage," a place where people feel imprisoned by a system of impersonal regulation and demeaning formalism.

Weber's thesis is still relevant today in the context of multinational firms and global governance frameworks. While multinational firms, with their hierarchical management and efficiency-focused approach, epitomize Weber's predictions, global institutions like the United Nations and the World

Bank are guided by bureaucratic principles. Given this, Weber's analysis is nevertheless very useful for comprehending the intricacies of contemporary global politics and capitalism (Kalberg, 2005).

## **2.2. Division of Labour and Social Integration by Émile Durkheim**

Émile Durkheim's theory of modernity was centered on the transition from mechanical solidarity—which was predicated on pre-modern societies' homogeneity—to organic solidarity, which is a feature of complex, modern society (Durkheim, 1984). Social cohesion in contemporary cultures is attained through the division of labor, in which people and groups become dependent on one another because of their specialized roles. Durkheim maintained that although this separation increases personal autonomy, it also necessitates more intricate social integration strategies in order to preserve cohesiveness.

Given the cross-border nature of specialization and economic interconnectedness in today's global workforce, Durkheim's paradigm is especially relevant. Durkheim's concept of organic solidarity is reflected, for instance, in global supply chains, outsourcing, and the growth of international labor markets. Similar to the specialized roles within a single nation-state, the increasing interdependence between nations in a globalized economy illustrates how diverse societies depend on one another. The knowledge of cross-cultural collaboration and the global division of labor in today's interconnected world can still benefit from Durkheim's findings (Giddens, 1972).

## **2.3. Karl Marx, "Class Conflict and Capitalism"**

Karl Marx saw modernity as inextricably related to the emergence of industrial capitalism and the ensuing class conflicts within this economic structure. Marx claimed that the struggle between the proletariat, who sold their labor, and the bourgeoisie, who controlled the means of production, was what drove the formation of modern society (Marx & Engels, 1998). Marx's thesis placed a strong emphasis on the exploitation and alienation that workers go through in capitalism systems since labor is commodified and they are kept apart from the outcomes of their labor.

Marx's analysis is extremely significant to comprehending modern economic inequality and the globalization of capitalism in today's globalized globe. The current global capitalism system, in which multinational firms plunder cheap labor in developing nations while accumulating riches in developed nations, reflects many of the conditions Marx detailed. Economic disparities inside and across nations have increased as a result of the global capitalist system, supporting Marx's criticisms of capitalism's fundamental contradictions (Harvey, 2006). Critical studies of globalization and economic power are still influenced by Marx's findings.

## **2.4. Georg Simmel: : The Metropolis and Mental Life**

Urbanization experiences and the psychological ramifications of residing in contemporary cities were the main subjects of Georg Simmel's modernity studies. Simmel (1903) contended in his essay, *The Metropolis and Mental Life*, that the city's heightened sensory experiences cause emotions to become

numb and detached, as well as blunt emotional reactions. Simmel saw both the benefits and drawbacks of modernity in the overstimulation and anonymity of city life. Greater personal autonomy is a benefit of urban living, but it also breeds social alienation and psychological detachment from others.

Simmel's views are still relevant for understanding modern megacities and the worldwide urbanization problem. Many of the alienating consequences Simmel described—such as anonymity, overstimulation, and mental exhaustion—remain visible as metropolitan populations rise, particularly in cities like Mumbai, New York, and São Paulo. Furthermore, his work can be used to address current discussions regarding how social behavior, interpersonal relationships, and mental health are shaped by urban surroundings in the context of globalization and rapid urban growth (Frisby, 1981).

### **3. Globalization and Modernity Theories**

#### **3.1. The Transition to Postmodernism?**

A major topic in modern sociological theory is the controversy over whether globalization marks the end of modernity or its transition into a new postmodern state. The theoretical framework of postmodernism questions the big narratives and universal truths that defined modernity, placing an emphasis on fragmentation, diversity, and hybridity in its place (Harvey, 1989). The advent of postmodernism implies that the previously coherent structures of modern society are broken by the processes of globalization, which are characterized by the expansion of transnational movements, the internet, and global media. This change can be observed in the growing relativism of cultural identities as well as the diversity of global experiences.

Theorists of postmodernity, like Jean Baudrillard and Fredric Jameson, contend that postmodernity depicts a society where conventional social hierarchies and categories fall apart, giving rise to more ambiguous and fragmented identities. According to these academics, globalization has caused a crisis of representation, whereby hitherto stable identifiers (such as nationality or class) are no longer a reliable source of insight into understanding societies across borders (Jameson, 1991). Thus, in the eyes of postmodernists, globalization signifies the end of modernity and the start of a more ambiguous period.

#### **3.2.1. Anthony Giddens refers to globalization as "Late" modernity.**

Anthony Giddens contends that globalization signifies the deepening of modernity's salient characteristics rather than its demise, in opposition to postmodern interpretations. In order to explain how modern societies are becoming more self-aware, introspective, and critical of their own institutions and frameworks while navigating the challenges of globalization, Giddens created the phrase "reflexive modernity" (Giddens, 1991). Giddens contends that the processes of rationality, technological progress, and institutional growth that characterize modernity are amplified by globalization, making the globe more interdependent and interrelated.

The notion of a "risk society," where the uncertainties of global capitalism, environmental disasters, and technology breakthroughs force people and institutions to engage in ongoing risk management, is a central component of Giddens' theory. People in this globalized society are more mindful of the wider effects of the choices and actions they take, leading to the development of what Giddens refers to as "global consciousness"—a heightened awareness of the interdependence of all things worldwide (Beck, Giddens, & Lash, 1994). Globalization might therefore be seen as "late modernity," in which the paradoxes and tensions of modernity are amplified, as opposed to a departure from modernity.

### **3.3. Arjun Appadurai's "Global Modernity"**

Arjun Appadurai's concept of global modernity provides a more culturally nuanced perspective of globalization. Modernity, in Appadurai's view, is not a static, Western concept, but rather a dynamic process affected by transnational exchanges of people, ideas, media, and technologies. He contends that the emergence of various interrelated but discrete "scapes" as a result of globalization, such as mediascapes, technoscapes, financescapes, and ethnoscapes, helps to shape transnational identities and cultures (Appadurai, 1996). These "scapes" are the frameworks that global modernity uses to function, resulting in a more dynamic and fluid conception of culture and identity that goes beyond the conventional borders of nation-states.

Through interactions and exchanges across many cultures, economics, and political systems, Appadurai's paradigm highlights that global modernity is a complex and plural phenomenon rather than just a continuation of Western modernity. This viewpoint emphasizes how globalization is a two-way street, with non-Western societies actively influencing global processes rather than being passive consumers of modernity. To comprehend how global modernity is constantly negotiated and remade in many situations, Appadurai's attention on transnationalism and the fluidity of global identities is especially pertinent (Ong, 1999).

## **4. Principal Aspects of Globalization and Their Connections to Modernity**

### **4.1. Globalization of Economy**

The term "economic globalization" describes how trade, investment, and cross-border capital flows have integrated national economies. The growth of neoliberal markets, which support deregulation, free trade, and less government involvement in the economy, and global capitalism play a major role in this process. Karl Marx's critique of capitalism in the context of modernity provides a thorough theoretical foundation for comprehending the global economic disparities brought forth by economic globalization. Marx (1867) contended that class antagonism between the bourgeoisie (capital owners) and the proletariat (workers) is perpetuated by capitalism's natural tendency to concentrate wealth in the hands of a small number of people. Given the growing income gap between the Global North and Global South and the power of multinational firms in the globalized economy, this dynamic is especially pertinent.

Global supply chains, for instance, sometimes take use of the cheap labor available in developing nations in order to maximize profits for firms with headquarters in the developed world, which is reminiscent of Marx's idea of alienation and exploitation. The growing economic clout of international financial organizations like the World Bank and the International Monetary Fund (IMF) is indicative of Marx's criticism of capitalism as a transnational system of inequality (Harvey, 2005). Because of the neoliberal policies these institutions impose, many countries are forced to enact austerity measures, which worsen economic instability and income inequality.

#### **4.2. Globalization of Cultures**

Cultural globalization is the term used to describe the global flow of ideas, values, and cultural products, which is frequently made possible by digital and mass media technology. The conflict between homogenization and heterogenization is a major topic of discussion in the field. Proponents of homogenization contend that as a result of globalization, Western culture—especially American culture—becomes more prevalent worldwide, influencing media, consumerism, and lifestyle choices. According to critics, this practice eliminates regional cultures and customs and creates a worldwide monoculture. Conversely, the concept of heterogenization posits that worldwide exchanges give rise to hybrid cultures, in which regional customs coexist with global influences, promoting cultural diversity as opposed to homogeneity (Appadurai, 1996).

Max Weber sheds light on the function of culture in contemporary global civilizations through his examination of bureaucracy and rationalization. According to Weber, the hallmarks of modernity were efficiency, predictability, and control. These characteristics are also common in global cultural production, where consumerism and mass media standardize cultural manifestations (Weber, 1946). Comparably, Georg Simmel's research on the city and mental health examines the ways that urbanization and contemporary capitalism influence people's identities and experiences. In a global setting, people's experiences navigating international cities and the pervasiveness of mass commercial culture are similar to Simmel's discoveries into the alienating consequences of modern urban life (Simmel, 1903).

#### **4.3. Political Globalization**

The growing power of multinational organizations and transnational governance institutions, like the European Union (EU), the World Trade Organization (WTO), and the United Nations (UN), is referred to as political globalization. These institutions are a reflection of the increasing interconnectedness of states and the demand for collective governance in domains like commerce, safety, and environmental control. Since these multinational organizations have formal norms, impersonal decision-making, hierarchy, and other traits of bureaucratic institutions, Max Weber's theory of bureaucratic rationalization provides a valuable framework for evaluating their evolution

(Weber, 1978). In order to comprehend how these international organizations handle intricate international relations and promote state collaboration, Weber's theory is especially pertinent.

Examining how globalization creates new forms of global solidarity requires not only Weber's insights but also Émile Durkheim's thoughts on social integration and solidarity. According to Durkheim (1893), interdependence and the division of labor lead to the emergence of organic solidarity in modern society as opposed to mechanical solidarity, which is based on resemblance. This change in perspective is evident in the way international governance frameworks foster a feeling of mutual accountability and reliance between states, especially when it comes to dealing with cross-border problems like public health, migration, and climate change. Nonetheless, the emergence of transnational governance is not without its difficulties, as it may result in the weakening of national sovereignty and the exclusion of regional perspectives from international decision-making procedures.

## **5. Classical Theories' Challenges in an Internationalized World**

### **5.1. Novel Expressions of Self and Opposition**

Globalization has brought up new challenges to traditional sociological theories, including identity politics, nationalism, and social movements. In addition to fostering economic and cultural interconnection, globalization has resulted in the fragmentation of identities, with people and groups becoming more and more mobilized around problems of race, gender, ethnicity, and country as opposed to only class-based concerns. This puts into question Émile Durkheim's theory of social cohesion and integration, which was predicated on the notion that common norms and values would organically arise in modern societies, supported by organic solidarity (Durkheim, 1893).

On the other hand, growing inequality and worldwide crises frequently cause social cohesion to be disturbed, as seen by the emergence of identity-based movements like global feminist movements and Black Lives Matter. Globalization's cosmopolitan ideals are also opposed by nationalism and populism, as evidenced by the rise of far-right movements in Europe and the US. As they show how cultural fragmentation and identity-based conflicts can triumph over social solidarity, these movements highlight the limitations of Durkheim's optimism about the integrative capacity of modern society (Castells, 2010).

### **5.2. Worldwide Disparities and Neocolonialism**

Though the globalization of capitalism has brought new features that necessitate a broader study, Karl Marx's idea of class conflict is still a crucial tool for comprehending economic inequality. Global inequality and neocolonialism pose challenges to Marx's theory, even though his critique of capitalism is still pertinent for analyzing exploitation and alienation, especially in a global context. Globalization has brought the struggle between the bourgeoisie and the proletariat to a global scale,

which has drawn attention from Marx. However, Marxist theory may not be sufficient to address issues of global power and inequality (Harvey, 2005).

By examining global capitalism as a world system in which core states exploit periphery and semi-peripheral nations to preserve economic dominance and political control, Immanuel Wallerstein's world-systems theory expands on Marx's views (Wallerstein, 1974). This concept provides an effective means of comprehending global inequality, especially in light of its criticism of the continued neocolonial arrangements that maintain the Global South's economic enslavement to the Global North. Thus, class conflict is better understood as a worldwide phenomena, where nations, rather than classes alone, play crucial roles in upholding capitalist hegemony. This is how world-systems theory challenges Marx's national-level approach.

### **5.3. Technological Exacerbation and Disturbance**

Classical sociological theories are facing fresh difficulties as a result of the digital revolution and technological acceleration, especially those that deal with the nature of labor, human interaction, and alienation. Although Max Weber and Georg Simmel both discussed the alienating consequences of modernity, these worries have grown in light of recent technological developments. According to Weber's bureaucracy analysis, modern societies are rationalized, which can lead to alienation and dehumanization in addition to efficiency (Weber, 1946). The digital economy has expedited these developments even more, giving rise to new types of job alienation as automation and artificial intelligence supplant conventional labor roles.

Similar to this, Simmel's studies on urbanization and the metropolis emphasized the isolating effects of contemporary city living, where people feel more and more cut off from their communities as a result of the hectic pace and impersonal nature of metropolitan settings (Simmel, 1903). These concerns are especially more prominent in the era of widespread digitization. Despite providing new avenues for connectivity, social media also contributes to alienation by commodifying interpersonal relationships and establishing virtual spaces that frequently take the place of meaningful in-person encounters (Turkle, 2011). The distance between a person's experience and society as a whole grows as more areas of life are accessed online. This poses significant problems for traditional theories that were unable to fully capture the depth of the digital alienation that exists today.

Automation-related technological displacement is changing the nature of the labor market and making workers more insecure, especially in industries where machines are replacing workers. This alienation from technology, which is frequently disregarded in traditional theories, necessitates reconsidering how technology functions in global capitalism and how it affects human existence.

## **6. Current Updates and Developments of Modernity Theories**

### **6.1. Ulrich Beck: Modernization with Reflexivity and the Risk Society**

Ulrich Beck's theory of the risk society challenges traditional conceptions of modernity by positing that despite tremendous economic and technological progress, modernity also creates new worldwide hazards. According to Beck (1992), unforeseen consequences of industrial modernity include things like pandemics, climate change, and nuclear disasters that cause widespread uncertainty and cross national lines. By pointing out that the very systems of rational planning and technological growth have produced global hazards that are difficult to handle within conventional institutional frameworks, he expands on Max Weber's notion of rationalization.

Additionally, Beck presents the concept of reflexive modernization, which calls on communities to design new, adaptable governance techniques while critically examining the hazards they have created. This contradicts the notion of early modern progress via industrialization and logical government. In today's globalized world, where dangers are more transnational and necessitate new kinds of global governance and international cooperation to manage their effects, Beck's work is especially pertinent. This builds on Weber's critique of bureaucracy by highlighting the necessity for new risk management systems to be implemented at the national and international levels in order to deal with these unforeseen obstacles (Beck, 1999).

### **6.2. The Network Society by Manuel Castells**

In order to explain the significant changes that technical breakthroughs, notably in the field of information and communication technology, have brought about in modernity, Manuel Castells presents the idea of the network society. As per Castells (1996), there has been a transition from industrial capitalism to informational capitalism, wherein global networks have replaced hierarchical institutions as the primary organizing principle for economic, social, and political activity. The conventional mechanisms of governance and control that were essential to classical modernity are challenged by the dispersed and diffused authority found in digital networks under this framework.

Global networks, according to Castells, have changed how people and institutions function, reshaping modernity itself. For example, international communication, media, and finance networks have supplanted national borders and state authority as the main channels for the transfer of power and wealth. Due to the marginalization of people without access to these networks, this transition has both expanded inequality and produced a new global elite. The digital age has fundamentally altered modern institutions, as demonstrated by Castells' idea of the network society, where technology and connectedness control the distribution of wealth and power (Castells, 2009).

### **6.3. Liquid Modernity by Zygmunt Bauman**

By emphasizing the fluidity of social structures, identities, and interactions in the modern, globalized world, Zygmunt Bauman's idea of liquid modernity marks a fundamental enlargement of classical modernity. Bauman (2000) contends that the world of today is marked by perpetual change, uncertainty, and instability, in contrast to the secure institutions, set identities, and predictable career

trajectories of early modernity. He calls this "liquid modernity," in which the family, the workplace, and other old institutions have all become more supple and unpredictable.

People have never-before-seen freedom to create the lifestyles they want, but they also have to learn to cope with rapid change in this fluid world. According to Bauman, the collapse of old social institutions brought about by globalization and technical growth has resulted in an insecure and anxious modern world. This viewpoint runs counter to previous modernist conceptions that highlighted the rationality and stabilizing power of institutions. Bauman (2007) contends that, rather, in today's fluid world, people and society must continually adjust to changing circumstances, frequently without the help of durable social structures.

Understanding identity and community in the global age is also affected by Bauman's work. People develop transient identities and alliances more frequently as globalization quickens and institutions lose their dependability, which makes community and belonging more ephemeral. In light of globalization and the upheaval of established social structures, his idea of liquid modernity offers a critical prism through which to view how modernity is still developing.

## **7. In conclusion**

### **7.1 An Overview of the Main Findings: Globalization and Classical Sociological Theories**

When examining the intricacies of globalization, the classic sociological theories of Max Weber, Karl Marx, and Emile Durkheim remain extremely pertinent. Weber's theories of bureaucracy and rationalization provide important insights into how international organizations, multinational enterprises, and global governance structures operate. His critique of the bureaucratic order serves as a basis for comprehending the administrative structures at the heart of world capitalism.

Understanding economic inequality and exploitation within the global capitalist system still requires a grasp of Marx's critique of capitalism and his emphasis on class warfare. Marx's theories are helpful in analyzing the economic aspects of globalization, including the division of the global rich and poor, worldwide markets, and labor exploitation.

The ways that globalization promotes interconnectedness across various cultures and economies are highlighted by Durkheim's theories on social integration and the division of labor. The growing specialization and interdependence of the global workforce are relevant to his idea of organic solidarity.

These traditional theories are extremely essential for comprehending the current global shifts because they offer durable frameworks for analyzing the dynamics of economic, political, and cultural globalization.

### **7.2 The Need for Theoretical Development in Handling New Global Issues**

Though the traditional sociological theories of modernity—created by Weber, Marx, Durkheim, and others—offer insightful analyses of the globalization processes, their shortcomings in tackling the

complexity of the contemporary world have become more apparent. For example, the fluidity and quick changes brought about by technical advancements and global digital networks are not adequately taken into account by Max Weber's concentration on rationalization and bureaucracy. Karl Marx's focus on industrial capitalism and class conflict also needs to be expanded in the face of neoliberalism and transnational businesses in order to address new kinds of inequality, exploitation, and global economic structures.

In globalized societies, where people are increasingly impacted by numerous and overlapping cultures, Durkheim's conceptions of social integration and cohesiveness struggle to explain the fragmentation of identities and the growth of individuality. Beyond traditional concepts of solidarity and integration, a more comprehensive theoretical understanding is also necessary in light of the growth of identity politics, social movements, and international opposition.

According to theorists like Ulrich Beck in his risk society framework, emerging global risks like climate change, technological disruption, and pandemics require theoretical modifications in order to account for uncertainties and crises on a global scale. Furthermore emphasizing the need to go beyond traditional economic models and take into account how global networks and information technologies impact social structures in the twenty-first century is Manuel Castells' notion of the "network society." Therefore, understanding the growing complexity of globalization, neocolonialism, and environmental catastrophes requires adapting classical theories and incorporating modern frameworks. In order to meet these difficulties, new theoretical approaches that take into account the dangers, interconnections, and fluidity that characterize our global period are needed.

### **7.3 Future Prospects: Combining Classical and Modern Theories**

In order to fully grasp the breadth of the changes and difficulties facing the modern world, future sociological study on global modernity should mix classical and contemporary views. The fundamental frameworks for comprehending the processes of modernization and globalization continue to be provided by classical sociological ideas like Durkheim's social cohesiveness, Marx's class antagonism, and Weber's rationalization. To handle the intricacies of the twenty-first century, they must be updated and enlarged.

#### **A. Using Poststructural and Structural Understanding Together:**

Combining the structural emphasis of classical theorists like Durkheim and Marx with poststructuralist views that take into consideration the fragmentation, fluidity, and hybridity of social identities and institutions is an important path for future research. In an increasingly globalized society, this will assist to explain the emergence of transnational identities, worldwide resistance movements, and the breakdown of state authority.

### **B. Technological Transformation Incorporated:**

Theorists like Manuel Castells and Zygmunt Bauman offer critical viewpoints as technological networks and digitalization reshape the parameters of work, communication, and social interaction. By combining these discoveries with traditional models, scholars will be able to gain a deeper comprehension of informational capitalism, global networks, and the alienation caused by virtual connections and digital labor.

### **C. Crises in the Environment and the Risk Society:**

Ulrich Beck's paradigm for the risk society provides a means of connecting the traditional theories of social integration (Durkheim) and rationalization (Weber) with more modern issues like pandemics, climate change, and other global hazards. This paradigm should be used in future studies to examine how global hazards cause new disparities and destabilize established social systems.

### **D. Worldwide Disparities and Neocolonialism:**

Understanding contemporary forms of exploitation and neocolonialism can be facilitated by revisiting Marx's critique of capitalism via the lens of world-systems theory and other global economic frameworks. Future studies should use comparative analysis and empirical case studies to examine how global capitalism exacerbates inequality between the Global North and Global South.

### **E. Institutional and Identity Fluidity:**

To better understand the fluidity of connections, social institutions, and identities in the face of globalization, research should build on Bauman's idea of liquid modernity. This will be essential to comprehending how nationalism, cultural identities, and the experiences of migrants in a globalized society are evolving.

Future research might offer a more nuanced view of modernity and its worldwide alterations by fusing existing frameworks that emphasize technology, transnational processes, and global hazards with classical sociological theories. This strategy will guarantee that sociology keeps providing solid and pertinent explanations for the intricacies of the contemporary world.

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